



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Suraton ^{w1} (a division of The Qur'an) ^w We descended it ^w and We decreed it ^w and We descended in it ^w evidents-she ^y Aya'ten ^w (Qur'anic statements) la'allā (craving currently unavailable deed that/perhaps) you ^b reminisce you ^z .	سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٦٤﴾
2. The adulteress and the adulterer so let-flog you ^z each one of [them both] one hundred lash(s); ^w and let not take you ^b by them both clemency ^{w 2} in Allah's religion ³ en (if/since) you ^c [were] believing by Allah and The Day The Last; and let witness their both torment a ta'efaton ^w (band/group) ^w of the believers.	الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٦٥﴾
3. The adulterer not weds [be] except an adulteress or a mushbrekatan (she who partner deities with Allah/she-polytheists); and the adulteress not weds her except an adulterer or a mushbrekon (he-who partner deities with Allah/he-polytheists); and tha'leka (he-that-afar-it/that) (had been) forbidden on the believers.	الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٦٦﴾
4. And who ^r yarmonoona ⁴ (they ^z inculcate with adultery) the mubssa'na'te (chaste-women, marriers-she) ^{y m5} afterwards not ya'ato (produce/present they ^z) by four he-witnesses, then let-flog them you ^z eighty jalddatan (lashes) ^w and let-not you ^z accept for them a testimony ^w ever; and those they (are) the fa'seeqoonad ⁶ (rebels vis-à-vis Allah's command).	وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾
5. Except whom ^r repented they ^z from after tha'leka (he-that-afar-it/that) and they ^z mended, then verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٨﴾
6. And who ^r yarmona ⁷ (they ^z inculcate with adultery) their spouses (wives) and not was for them witnesses except themselves ^w then a testimony ^w (of) abado ⁸ (lone/ any-	وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ

¹ See the *Lexicon* attached to this Translation for this proper name of a "division of the Qur'an!"

² The word "رَأْفَةٌ" is an intensive form of "الرَّحْمَةُ" as "الرَّحْمَةُ" = "mercy," which is kindness imparting delight to its recipient; while "الرَّافَةُ" is in addition to "الرَّحْمَةُ" it involves protecting against any possible undesirable happening to the recipient; hence, "الرَّافَةُ" = clemency. See اللتاج!

³ The word "دِين" here means "rule!" See البصائر!

⁴ The word "رمى" in "يرمون" has several meanings, when combined with: e.g.: chaste women or wife or an innocent person, then it becomes Arabic-tongue-expression meaning: inculcating with adultery!

⁵ As stated in (S4:24) the word "marriers-she y m" = "محصنات" has at least two related but distinct meanings (1) marriers-she y m, i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'anic terminology per se, although "زوج" and "زوجه" are surely Qur'anic terms! So in Qur'anic terms "marriers-she y m" = "محصنات" and nothing else!

⁶ See the *Lexicon* attached to this Translation for this important word faseqoon and its grammatical inflections!

⁷ See footnote 5 above regarding inculcating with adultery!

⁸ See the *Lexicon* attached to this Translation regarding "أحد!"

one) (of) them (is) four testimonies^{w9} by Allah: verily he surely (is) of the *ssa'dequeena* (always-truth-enforcers).

7. And the fifth^w (testimony^w)¹⁰: (is) that Allah's curse^w (be) on him *en(if)* [he] [was] of the liars.

8. And (would) forestall a'n (off) her the torment that [she] testifies four testimonies^{w11} by Allah: verily he surely (is) of the liars.

9. And the fifth^w (testimony^w) (is): that Allah's wrath (be) on her *en (if)* [he] [was] of the *ssa'dequeena* (always truth enforcers).

10. And *lawla* (had it not been for) Allah's munificence on you^b and His mercy^{w12} and that Allah (is) *Tawwabon* (iterative Relent), *Hakeemon*¹³ (infinite *hekma*¹⁴ Possessor).

11. Verily who^t came they^z by the *uf'ke*^x (slandorous-fabrication-/specious concoction)^x (are) a league^w of you^b; let not¹⁵ you^z reckon it^x evil for you^b; rather it^x (is) a *khayron* (choicer/ superior/ worthier) for you^b; for every *emre'en*¹⁶ (mature/perfect manliness possessor) of them what *ektasaba*¹⁷ ([he] reciprocally earned) of the sin; and who^x *tawalla* (he took charge) (of) its^x *kebara*¹⁸ (cardinal-lead) of them, for him (is) a great torment.

12. *Lawla* (why have not) *edh* (when/since) heard it^x you^c presumed the he-believers and the she-believers by their selves^w a *khayran* (superiority/goodness) and said they^z: this (is) an *uf'kon*^x (slandorous-fabrication/specious concoction)^x manifest.

13. *Lawla* (why did not) came they^z on it^x by four he-witnesses; so *edh* (as/since) not *ya'ato* (produce/present they^z) by the he-witnesses, then those, *enda* (by Rule of) Allah, they (are) the liars.

14. And *lawla* (had it not been for) Allah's munificence on

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

وَالْخَمِيسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ
كَانَ مِنَ الْكَذِبِينَ ﴿٧﴾

وَيَذَرُوهَا عَنْهَا الْعَذَابُ أَنْ تَشْهَدَ
أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الْكَذِبِينَ ﴿٨﴾

وَالْخَمِيسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا
إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ
مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا
اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأْنَفُسِهِنَّ خَيْرًا وَقَالُوا
هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ
فَإِذَا لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ﴿١٣﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

⁹ The word “شهادة” = “testimony” in Arabic grammar is a *feminine gender*!

¹⁰ Since word “شهادة” = “testimony” is a *feminine gender*, so its substitute/reference (fifth) must be *feminized*!

¹¹ See footnote 9 above regarding *testimony*!

¹² There is an *omission*, complementing = “جواب” “*lawla*!” Such *omission* is because its *obviousness* and *enormity*!

¹³ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

¹⁴ See the *Lexicon* attached to this *Translation* for “*hekma*!”

¹⁵ The “لا” in “لا تحسبوه” is “لا الناهية” hence “let not!”

¹⁶ See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, the human = الإنسان, the person = الشخص, the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way!

¹⁷ The word “اكتسبت” (a) i.e. على وزن افعل = that is he *intentionally caused* (an act, a deed) to happen! (b) Also, “اكتسبت” has *more letters-construct* implying *more positive* or *negative* meaning, in *this case* a *negative* one! So (a) and (b) mean this *self* had *intentionally conditioned its entity* to *earn* all it had earned which ultimately would be not for it but *upon* (i.e. *against*) it!

¹⁸ The expression “(took) charge (of) its cardinal-lead” means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander!

you ^b and His mercy ^w in the world ^w and the Hereafter ^w surely (<i>would have</i>) touched you ^b in what <i>afadha</i> ¹⁹ (<i>group-rushed</i>) you ^c in it ^x a great torment.	فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٩﴾
15. <i>Edb</i> (<i>when/ since</i>) <i>talaqqa</i> ²⁰ (<i>receive/ inculcate</i>) it ^x you ^z by your ⁿ tongues; and you ^z say by your ⁿ mouths what not for you ^b by it ^x knowledge; and you ^z reckon it ^x a trifle (<i>trivia</i>) while it ^x (<i>is</i>) <i>enda</i> (<i>by Rule of</i>) Allah great.	إِذْ تُلْقُونَهُ بِالْأَسْتِكَمَرِ وَتَقُولُونَ بَأْوَهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿٢٠﴾
16. And <i>lanla</i> (<i>why have not</i>) <i>edh</i> (<i>when/ since</i>) heard it ^x you ^z said you ^c : not [<i>it</i> ^x] be for us to speak by this, <i>subhana</i> ²¹ (<i>hallowedly and marvelously we deem You</i> ^g <i>transcending all defects and we solemnly stand in awe and utmost consecration of</i>) You ^g ; this (<i>is</i>) a great calumny.	وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿٢١﴾
17. Admonishes ²² you ^b Allah that not ²³ revert you ^z for its ^x like ever, <i>en</i> (<i>if/ since</i>) you ^c were believers.	يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٢﴾
18. And manifests Allah for you ^b the <i>Aya'te</i> , ^w (<i>Qur'anic statements</i>) and Allah (<i>is</i>) Omniscient, <i>Hakeemon</i> ²⁴ (<i>infinitebekmah</i> ²⁵ <i>Possessor</i>).	وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٣﴾
19. Verily who ^r they ^z like that the profanity ^{w26} spreads-/circulates ^w in whom ^r believed they ^z for them (<i>is</i>) a painful torment in the world ^w and the Hereafter ^w and Allah knows and you ^f know not.	إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٤﴾
20. And <i>lanla</i> (<i>had it not been for</i>) Allah's munificence ²⁷ on you ^b and His mercy ^w and that Allah (<i>is</i>) <i>Ra'oofon</i> ²⁸ (<i>iteratively Forbearer/ Clement</i>) <i>Raheemon</i> (<i>iterative mercy Giver</i>).	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٥﴾
21. O you, who ^r believed they ^z : let-not <i>tatta'be'o</i> (<i>close-follow you</i> ^x) the Satan's steps ^w ; and whoever <i>yatta'be'a</i> (<i>[be] close-follows</i>) the Satan's steps ^w then verily he commands by the profanity ^{w29} and the <i>munka're</i>	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ

¹⁹ The word "أفضتم" comes from "الإفاضة" which means a crowd of people rushing from one place to another

²⁰ The word "تلقونه" is made up of two parts: (a) the verb "talaqqa" = "تلقى" and (b) the pronoun article "نه" = you^f do it! However, the word *talaqqa* = "تلقى" in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (make it understood) to another! Hence, "you^f receive/ inculcate it^x!"

²¹ The word "*subhanaka*" = "سبحانك" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render "*subhanaka*" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

²² The word "يعظكم" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition!

²³ The particle "أن" here in the sense of "لنلا" = "that not!" See *امغني اللبيب*!

²⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيهم"

²⁵ See the *Lexicon* attached to this Translation for "bekmah"

²⁶ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality!

²⁷ The word "فضل" is inchoative and its predicative is omitted because it is forthcoming in a later sentence! See *القرطبي*!

²⁸ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See *التاج*!

²⁹ See footnote 26 above regarding "profanity"!

(that which is objectionable by instinct/reason/Sharey'ah); and lawla (had it not been for) Allah's munificence on you^b and His mercy^w not *zaka*³⁰ (purified and suited) of you^b [of] an *ahaden*³¹ (lone/any-one) ever; [and,] but Allah *youzakekey* ([He] exculpates/befits/suits, lauds and blesses) whom^p [He] wills; and Allah (is) Sameeon (possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer), Omniscient.

22. And let not *ya'taley* (vow abstaining from allowable good deeds) the munificence-possessors of you^b and [the] abundance^w to you^a to (they^z accord/give) kin-possessors and the poor³² and the emigrants in Allah's path; and let pardon they^z and let condone they^z; do not³³ you^z like that Allah forgives for you^z; and Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

23. Verily who^r *yarmona*³⁴ (they^z inculcate with adultery) the *muhssana'te* (chaste women/marriers-she)^{y m35} the (innocently) heedless-they^{y m} she-believers (had been) cursed they^z in the world^w and the Hereafter^w; and for them (is) a great torment.

24. Day witnesses/testifies on them their tongues and their hands^w and their feet^w by what they^z were working.

25. Then-day fulfills³⁶ (for) them Allah their *Deen*³⁷ (dues), the right; and (would then) know they^z that Allah, Who (is) The Right The Manifester.

26. The *khabeethato* (she-they wicked for the he-they wicked) for the *khabetheena* (the he-they wicked for the she-they wicked); and *khabetboona* for the *khabeetha'te* and the *tayyeba'te* (she-they good) for the *tayyeboona* (he-they good) and the *tayyebona* for the *tayyeba'te*; those (had been) (rendered) disclaimants/absolvers³⁸ (of their selves) of what they^z say; for them a forgiveness^w and a *rez'qon*^x (provision-/victuals for sustenance)^{x kareemon}³⁹ (bounteous, ennobling and of multiple uses/effects).

27. O you who^r believed they^z let-not enter you^z houses^w

خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ
مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي
مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا
أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يُؤْفِكُ بِهِمُ اللَّهُ دِينَهُمُ الْحَقَّ
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ
الْمُبِينُ ﴿٢٥﴾

الْحَبِيشَتِ لِلْحَبِيشِينَ وَالْحَبِيشُونَ
لِلْحَبِيشَتِ وَالطَّيِّبَتِ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَتِ أُولَئِكَ
مَبْرُءُونَ مِمَّا يَقُولُونَ لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا

³⁰ The word "زكى" here means *suited*, in the *intransitive* sense of suit! See التفسير واللسان

³¹ See the *Lexicon* attached to this Translation regarding "أحد!"

³² For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

³³ This particle "ألا" is for "عرض للترغيب أو التحريض", in this case clearly for "الترغيب" = "desiring!"

³⁴ See footnote 3709 above regarding *inculcating with adultery*!

³⁵ See footnote 3710 above regarding "المحصنات!"

³⁶ The word "يؤفي" in "يؤفيهم" from "الوفاء" = "التمام", meaning *gathering the last component of any obligation to make it a whole*! Thus, "يؤفي" means *endeavor and gather the last part of an obligation to fulfill it*!

³⁷ That is pays them their recompense, according to their *dues*, good or bad on "Day of Judgment's"!

³⁸ This means and Allah knows best, that whatever the good men and women might have uttered by way of "bad" commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall "goodness!" Thus, "rendered" is for *إمفعول بمعنى فاعل*!

³⁹ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*! It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/effects*!

other than your ⁿ houses, until *tas'ta'neso* (you ^z seek familiarizing your selves) and *tosallema*⁴⁰ (you ^z offer-peace) on their folks ^w; *tha'lekum* (be-afar-collective-you/that) *khayron* (choicer/superior/worthier) for you ^b *la'alla* (craving currently unavailable deed that/perhaps) you ^b reminisce you ^z.

غَيْرَ بَيْوتِكُمْ حَتَّى تَسْتَأْنِسُوا
وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٨﴾

28. Then *en*(if) not found you ^z in it ^w an *abadan*⁴¹ (lone/any-one), then let-not enter it ^w you ^z until (to be) permitted for you ^b; and *en* (having been) said for you ^b: let-return you ^z then let-return you ^z; it ^x (is) *azka*⁴² (more befitting and beneficial/cleansing) for you ^b; and Allah by what you ^z work (is) Omniscient.

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ
قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى
لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٩﴾

29. Not on you ^b a *jonahon*⁴³ (sin) to enter you ^z houses ^w other than (it ^w being) occupied ^w in it ^w *mata'on* (furnishings-/chattel/convenience) for you ^b; and Allah knows what you ^z disclose and what you ^z conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ
مَا تَتَدَبَّرُونَ وَمَا تَكْتُمُونَ ﴿٣٠﴾

30. Let-say [you ^s] for the believers: *yaghdhbo*⁴⁴ (they ^z curb-/lower and break the gaze) [of]⁴⁵ their *abssa're* (insights-/discernments) and they ^z keep-up⁴⁶ their *foroja* (orifices-/private-parts); *tha'leka* (be-that-afar-it/that) (is) *azka* (more cleansing and befitting) for them; verily Allah (is) Proficient by what *yass'naóna*⁴⁷ (carefully craft they^z).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ
أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣١﴾

31. And Let-say [you ^s] for the she-believers (to) *yaghdhbo-dhna*⁴⁸ (she-they ^z curb/lower-and-break the gaze) [of] their *abssa're* (insights-/discernments), and (to) keep-up they^y⁴⁹ their *foroja* (orifices-/private-parts); and let not disclose-/flash they^y their^y adornment ^w/trim ^w except what appeared/manifested of it ^w; and let cast-they^y by their^y kerchiefs⁵⁰ over their^y bosoms; and let not disclose/flash they^y their^y adornment ^w/trim ^w except to their^y *bo'aolto* (husbands-/lords/possessors/owner of) them^y or their^y sons, or sons (of) their^y *bo'aolto* them^y or their^y brothers or sons (of) their^y brothers or sons (of) their^y sisters or their^y women or what possessed

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ
أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ
أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانَهُنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ
بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا

⁴⁰ The word “تَسْلِمُوا” in “تَسْلَمُوا” is a present tense of “السَّلَامُ,”= “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English! So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate expression, such as “offer-peace,” as we did in this case!

⁴¹ See the *Lexicon* attached to this Translation regarding “الحد”

⁴² That is, and Allah is knowinger, “more befitting or more beneficial/cleansing for you!”

⁴³ See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ”= no sin!

⁴⁴ The word “yaghdhbo” = “يَغْضُ” if with respect to sight means: to curb, lower and break the gaze! If it applies to the “sound” then it means to soften! See *اللسان*

⁴⁵ This “of” is very significant, as it indicates portioning of the eyesight! That is to say, it is not possible to deflect the entire eyesight, as the first look is part of it! But what is required is not to gaze at what is not allowed for one to gaze at!

⁴⁶ The word “يَحْفَظُوا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

⁴⁷ The word “يَصْنَعُونَ” is rooted in the verb “صَنَعَ” which means (1) carefully choose or (2) carefully craft or tried to approach perfection in making of (anything) or upbringing of any human or animal!

⁴⁸ See footnote 3822 above regarding “yaghdhbo!”

⁴⁹ See footnote 46 above regarding “keep-up!”

⁵⁰ The word “خِمَارٌ” in “خُمُرُهُنَّ” is a plural for “خِمَارٌ” which is linguistically speaking, and The Qur’an is foremost is “*Arabic Qur’an*” means “handkerchief.” See *اللسان* and *الراغب* and *التاج* and *الهادي*!

their^y *yamenes* (right hands) (i.e. their slaves), or the *ta'be'eena* (male followers, e.g.: servants) other than *erbatey*^w (having sexual desire/need)^w possessors of the men or the children who^r not ascended/cognized they^z over the women's *aw'ra'te* (*pudenda*) and let not strike-they^y their^y feet to (be) known what hide-they^y of their^y adornment^w; and let-repent you^z to Allah together, O believers, *la'allā* (craving currently unavailable deed that, perhaps) you^b thrive you^z.

مَلَكَتْ أَيْمَنُهُنَّ أَوْ التَّبَعِينَ
غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى
عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ حَمِيمًا ۖ إِنَّهُ الْمُؤْمِنُونَ
لَعَلَّكُمْ تَفْلَحُونَ ﴿٣٢﴾

32. And let-wed you^z the widows of you^b and the *ssa'lebeena* (righteous-people) of yourⁿ *eba'de* (he-slaves) and yourⁿ *ema* (she-slaves); *en* (if) they^z be indigents⁵¹ enriches them Allah of His munificence; and Allah (is) *Wa'seon*⁵² (Surrounder and encompassing all things), Omniscient.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ
مِنْ عِبَادِكُمْ ۖ وَإِمَّا يَكُنْ مِنْ
يَكُونُوا فَقِرَاءٌ يُغْنِيهِمُ اللَّهُ مِنْ
فَضْلِهِ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

33. And *le'yasta afse* (let affirmably abstain) who^r not find they^z marriage until enriches them Allah of His munificence; and who^r *yabtagbona* (they^z earnestly-quest) the book⁵³ of what possessed yourⁿ right hands^w then *ka'tebo* (let-you^z mutually inscribe) them, *en* (if) you^c knew in them *kbayran* (goodness/pledge-honorers); and *aa'to* (let-you^z accord) them of Allah's possession which^x *aa'ta*⁵⁴ ([He] accorded) you^b and let-not coerce you^z yourⁿ (slave) maids on harlotry, *en* they^y wanted chastity/-marriage to *tabtagbo*⁵⁵ (you^z earnestly-quest) a transient (of) the life^w (of) the world^w; and whoever [he] coerces them^y, then verily Allah from after their^y coercion (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَلَيْسَتَّعْفُفَ الَّذِينَ لَا يَجِدُونَ
نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ مِمَّا
مَلَكَتْ أَيْمَنُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَأَتَوْهُمْ مِنْ
مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا
فَتَيْبِتْكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْنَ
تَخْصُنَا لِنَتَّبِعُوا عَرْضَ الْحَيَاةِ الدُّنْيَا
وَمَنْ يُكْرِهِنَّ فَلِنَّ اللَّهُ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

34. And *laqad* (verily, already and affirmatively) We descended to you^b *Aya'ten*^w (Qur'anic statements) manifesters-she^{ym}; and a parable/example of whom^r they^z ceded of before you^b; and an exhortation⁵⁶ for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ
مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٥﴾

35. Allah (is) the Heavens^w and the Earth's^w illumination^x; parable/example (of) His illumination (is) as a niche^w in it^w a lamp; the lamp (is) in a glass-she^y the glass-she^y (is) like a lustrous-star^{w57} being kindled of a blessed tree^w,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
مِثْلُ نُورِهِ ۚ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ

⁵¹ The word “فقراء” versus the “مساكين” see the Lexicon attached to this Translation for the distinction!

⁵² The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'een” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

⁵³ “الكتاب” here = “المكاتبة,” i.e. the mutual writing of a pledge of one party to another! So in this great Ayah, *ka'tebo* (let-you^z mutually inscribe) them (i.e. your slaves) a pledge, that they pay you ransom to get their freedom! This is a clear command from Allah to abolish slavery through mutual benefits between the owner and his/her slave! See القرطبي!

⁵⁴ That is, and Allah knows best, from the Zakah wealth, as the Zakah possession is not but a trusted possession in the hands of the one giving that portion of his possession as Zakah!!

⁵⁵ The word “ابتغي” = “طلب حثيثاً” meaning: earnestly quested!

⁵⁶ The word “موعظه” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

⁵⁷ The word “نوكب” from a linguistic stand means: star! Although in modern times “نوكب” = planet!

an olive^{w58} neither [eastern-she^y] nor [western-she^y]; almost its^w oil lightens and albeit not touched it^x a fire^w; an illumination^x on an illumination^x; Allah a right-guides for His illumination^x whom^r [He] wills; and strikes Allah the parables/examples for the mankind; and Allah by every-thing (*is*) Omniscient.

كَأَنَّهُا كَوَكْبَدُرَىٰ يُوقَدُ مِنْ شَجَرَةٍ
مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضْفَىٰ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ يَهْدِي
اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٥٨﴾

36. In houses Allah allowed (*to be*) elevated⁵⁹ and (*to be*) mentioned in it^w His name; *yousabbeho*⁶⁰ (*saying: subhana Allah*) for Him in it^w by the *ghodonwe* (*dawn-until-sunrise*) and the *aa'ssale*⁶¹ (*late afternoon until sunset*).

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ
وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ
فِيهَا بِالْغَدُوِّ وَالْأَصَالِ ﴿٥٩﴾

37. Men neither *tolhey* (*entertainingly-preoccupies/distracts*) them a trade^w and nor a sale^x a'an (*off*) Allah's *Thekre*⁶² and *eqa'me* (*upping/sustaining the prescribed obligations of*) the Prayer^w and *eeta* (*according and fulfilling the obligations of*) the *Zakatey*^{w63} (*prescribed percentage of personal possessions*)^w; they fear/know⁶⁴ a day^x *tataqallabo* (*iteratively turnover*) in it^x the hearts and the *abssa'ro* (*insights/discernments*).

رَجَالٌ لَا تُلْهِيمُ تَجْتَرَةً وَلَا بَيْعَ
عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَتَخَفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَارُ ﴿٦٠﴾

38. To requite them Allah *ahsa'na*⁶⁵ (*perfecter and beautifuler*) (*of*) what worked they^z; and [He] augments them of His munificence; and Allah provides whom^r [He] wills by other than a count.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ
مَنْ يَشَاءُ بغير حساب ﴿٦١﴾

39. And who^r disbelieved they^z their works (*are*) like a mirage^x in a bowl^{w66} reckons it^x the thirster water; until if/when [*he*] came (*to*) it^x [*he*] found it^x not a thing; and [*he*] found Allah *endabo* (*by it^x / by him*); so [He] fulfilled⁶⁷ him his account; and Allah (*is*) swift (*in*) the account.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ
بَقِيعَةٍ يَمْسُحُهَا الظَّمْآنُ مَاءً حَتَّىٰ
إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ
اللَّهُ عِنْدَهُ فُوفَهُ حِسَابَهُ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٦٢﴾

40. Or like darknesses^w in a sea *lujjeyen*^x (*abyss/ of tremendous depth/ vast water amount*)^x, overlies it^x a surge above it^x a surge, of above it^x *sahabon*⁶⁸ (*gliding-clouds*); darknesses^w

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ
مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ

⁵⁸ Tree in Arabic is a *feminine*. So the reference to it is obviously *feminized*. Hence, the references: "olive,^w "she-eastern, she-western!"

⁵⁹ That is to be *built*, i.e. the mosques!

⁶⁰ The word "*yousabbeho*" has no English equivalent! It means [*he*] says, "*subhana Allah*," that is: *ballowedly and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*)!

⁶¹ In English there is no exact corresponding words for "غَدُو" = "*ghodon*" (grammatically inflected "*ghodonwe*") and "أَصَال" = "*aasal*," late afternoon until sunset!

⁶² The word "*thekre*" as it stands here, Qur'an commentators are *differing* as to its *exact* meaning! However, Prayer seems to be the *most suitable* as it is with respect to *trading and traders*! See القرطبي!

⁶³ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

⁶⁴ Linguistically the word "خَافَ" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

⁶⁵ There is no English word for أَحْسَن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

⁶⁶ The word "بَقِيعَةٍ" = bowl, meaning: a bowl-shaped topographic depression! See الهادي and The American Heritage Dictionary!

⁶⁷ The word "وَفَى" in "وَفَاهُ" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole*! Thus, "وَفَى" means *endeavored and gathered the last part of an obligation to fulfill it*!

⁶⁸ The word "سَحَابٌ" versus "غَيْمٌ" is that the "سَحَابٌ هُوَ يَنْسحبُ" i.e. *glides itself or the wind pulls or pushes it and make it move*! And it's *plural* of a "إِسْحَابَةٌ" Whereas the "غَيْمٌ" *appears stationary*! انظر اللسان

some (of) it^w above some, if [be] produced his hand^w almost not sees it^w [be]; and whom^p made Allah not for him an illumination, so not for him of an illumination.

سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ بَعْضٍ
إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرْنَهَا
وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ ﴿٤١﴾

41. Have not seen [you^s] that Allah, *yousabbaho*⁶⁹ (say: *subhana Allah*) for Him who^p (are) in the Heavens^w and the Earth^w and the birds, *ssaffa'ten* (in rows/ spreading-their-wings-in-flight)⁷⁰; each *qad* (already and affirmatively) knew his/its^x Prayer^w and his/its^x *tasbeeha*⁷¹ (hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they^z do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ
صَفَّتْ كُلُّ قَدٍّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٤٢﴾

42. And for Allah (is) the Heavens^w and the Earth's^w proprietorship and to Allah (is) the destiny.

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٣﴾

43. Have not seen [you^s] that Allah wafts *sababan*⁷² (gliding-clouds); afterwards [He] congregates [among it^x]; afterwards [He] makes it^x a heap; then [you^s] see the *wadqa* (haze/raindrops) issuing from its^x bores⁷³; and *younazzelo* (recurrently descends [He]) from the sky^w of mountains in it^w hails; then [He] betides by it^x whom^p [He] wills and averts it^x [He] a'an (off) whom^p [He] wills; almost glare/flash (of) its^x lightning goes (takes-away) by the *abssa're* (insights/ discernments).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
وَيُنْزَلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا
مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ
وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا
بَرْقِهِ يَذْهَبَ بِالْأَبْصَرِ ﴿٤٤﴾

44. *Youqallebo* (iteratively transposes) Allah the night and the day; verily in *tha'leka* (he-that-afar-it/ that) surely (is) *ebratan*^w (instructive-example)^w for the *abssa're* (insights/ discernments) possessors.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي
ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٥﴾

45. And Allah created every a *dabba'ten*^{w74} (she-moving-creature), of water; so of them who^p [be/it^x] creeps on its^x belly; and of them who^p [be/it^x] walks on two feet^w; and of them who^p [be/it^x] walks on four^w; creates Allah whatever⁷⁵ [He] wills; verily Allah (is) on everything Omnipotent.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ
مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي
عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

46. *Laqad* (verily, already and affirmatively) We descended *Aya'ten*^w (Qur'anic statements) manifesters^w; and Allah aright-guides whom^p [He] wills to a *Sseratten* (road/-way) straight.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٧﴾

47. And they^z say we: believed by Allah and by the

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ

⁶⁹ See footnote 3765 above regarding يسبح

⁷⁰ The word "الصفافات" means: (1) the angels as they set themselves in rows, or (2) the "birds," as in this great *Ayat*, as they spread their wings in the sky and not move them!

⁷¹ According to القرطبي since Prayer and *tasbeeh* are synonymous, they mentioned twice here for intensity!

⁷² The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "سحابه" Whereas the "غيم" appears stationary! انظر اللسان

⁷³ The word "خلاله أي ثقبه التي يخرج منها" means its bores! See اللسان

⁷⁴ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

⁷⁵ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See لآحمد الحلب وإعراب القرآن، لمحمود صافي

76 The word “*illness*” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

77 See footnote 3842 above regarding *fear/ know*!

78 The word “**يحيف**” is to be *unjust* through *inclining and judging by injustice*! Thus, “warp”= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased!

79 This Ayah says: “**الله ورسوله**,” thus, “**رسوله مرفوع**,” as a second “**إفاعة**.” Hence it means and His “messenger warps over them too!” In Arabic the construct is very clear! In English it seems it does *require this clarification*!

80 The “**ظالمون**” = “the injustice-doer,” as “**الظلم**” = “injustice!” See footnote 148 below!

81 The “**ال**” in “**الخيرجن**” is a *juratory*! “**ال**” = “**القسم**” amounting to= “**التاكيد**,” i.e. *affirmation*, expressed by “*assuredly*”!

82 The “**ال**” in “**الستخفن**” and “**اليكنن**” are *juratory*! “**ال**” = “**القسم**” amounting to= “**التاكيد**,” i.e. *affirmation*, expressed in both case by “*assuredly*”!

83 The word “**يمكن**” in “**يمكن**,” means “*found*” or “*established*!” It also means “*enabled*” or “*empowered*.” Clearly, the English word “established” does not imply or connote the same as “**مكن**” *per se*!

them their religion which [He] delighted for them; and surely [He] assuredly substitutes (for) them from after their fear a security; they^z worship Me, not they^z partner (other deities) by Me a thing; and who^p [he] disbelieves after *tha'leka* (be-that-afar-it/that) then those they (are) the *fa'seeqoona* (rebels vis-à-vis Allah's command).

دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا
وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ ﴿٥٥﴾

56. And *aqemo*⁸⁴ (let-you^z up/sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w85} (prescribed percentage of personal possessions)^w and let-obey you^z the Messenger, *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamona*⁸⁶ (to be mercy-given you^z).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَطِيعُوا الرُّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٥٦﴾

57. Let-not assuredly reckon [you^s] who^r disbelieved they^z (are) enfeeblers in the Earth^w; and their abode-/lodging (is) The Fire^w and surely wretched the destiny.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَهُمُ
النَّارُ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾

58. O you who^r believed they^z: let seek yourⁿ permission whom^r possessed yourⁿ hands^w and who^r not reached they^z the puberty of you^b three times of before the dawn's Prayer^w and when *tadha'aona* (you^z put-aside) yourⁿ apparels from the noon^w; and of after the *esha'a's* (night's fall) Prayer^w; three^w *aw'ra'ten*⁸⁷ (designated hours) for you^b; not on you^b and not on them a *jonahon*⁸⁸ (sin) after them^{y89}; *tanwafona* (iterative circumambulators) on you^b some (of) you^b on some; like *tha'leka* (be-that-afar-it/that) manifests Allah for you^b the *Aya'te*^w (Qur'anic statements); and Allah (is) Omniscient, *Hakeemon*⁹⁰ (infinite *bekmah*⁹¹ Possessor).

يَا أَيُّهَا الَّذِينَ آمَنُوا
لِيَسْتَفْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَنُكُمْ
وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ
مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ
تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن
بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ
لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ
بَعْدَ هُنَّ طَوْفُورٍ عَلَيْكُمْ يُعْضَضُكُمْ
عَلَىٰ بَعْضِ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾
وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَفْذِنُوا كَمَا اسْتَفْذَنَ
الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥٩﴾

59. And if/when reached the children of you^b the puberty, then *le'yasta'athena* (let seek permission they^z) as *ista'athana* (sought permission) who^r of before them; like *tha'leka* (be-that-afar-it/that) manifests Allah for you^b His *Aya'te*^w (Qur'anic messages); and Allah (is) Omniscient *Hakeemon*⁹² (infinite *bekmah*⁹³ Possessor).

⁸⁴ That is you^z up/sustain/maintain all the rituals necessary!!

⁸⁵ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications!

⁸⁶ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “mercied!”

⁸⁷ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure! See الناج!

⁸⁸ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

⁸⁹ The reason for “feminizing” this pronoun as “them” because it is so in the text, as it is in reference to the word “عورة” which is a feminine gender!

⁹⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁹¹ See the *Lexicon* attached to this Translation for “bekmah”

⁹² See the *Lexicon* attached to this Translation regarding “الحكيم” and “إحكيم”

60. And the *qawa'edo*⁹⁴ (*she-menopausal-sitters*) of the women who^v not hope (for) *nekahan* (*wedlock*), then not on them^v a *jonahon*⁹⁵ (*sin*) to *yadha'ana* (*put-aside-they*) their^v apparel, other than *mutabarreja'ten* (*flauntingly displaying-she^{ym}*) by an adornment^w; and to *yasta'afefna* (*affirm-chastity they*) (*is*) *khayron* (*superior/ worthier*) for them^v; and Allah (*is*) *Sameeon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*) Omniscient.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

61. Not on the blind a constraint⁶ and not on the lame a constraint and not on the ill a constraint and not on yourⁿ selves^w a constraint to eat from yourⁿ houses or yourⁿ fathers' houses or yourⁿ mothers' houses or yourⁿ brothers' houses or yourⁿ sisters' houses or yourⁿ fathers' brothers' house, or yourⁿ fathers' sisters' houses, or yourⁿ mothers' brothers' houses or yourⁿ mothers' sisters' houses, or what you^c possessed its^x keys, or (*house of*) yourⁿ friend; not on you^b a *jonahon*⁹⁷ (*sin*) to you^z eat together or segregates; so if you^c entered houses then *sallemo*⁹⁸ (*let-you^z offer-peace*) on yourⁿ selves^w a greeting^w from *ende* (*by munificence of/ by Rule of*) Allah a blessed^w a good^{w99}; like *tha'leka* (*be-that-afar-it/ that*) manifests Allah for you^b the *Ayate*^w (*Qur'anic statements*) *la'alla* (*craving currently unavailable deed that/perhaps*) you^b cerebrate you^z.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ بِمَالِكُمْ مِمَّا تَرَوْا صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

62. Verily only the believers (*are*) who^r believed they^z by Allah and His Messenger and if were they^z with him on a matter-congregator, not gone they^z until *yasta'thenoho* (*they^z seek his permission*); verily who^r *yasta'thenoka* (*they^z seek you^s permission*) those (*are*) who^r they^z believe by Allah and His messenger; so if *ista'atha-noka* (*they^z sought you^s permission*) for some (*of*) their function¹⁰⁰; then let-permit [*you^s*] for whom^r willed

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ

⁹³ See the *Lexicon* attached to this *Translation* for "*hekma*!"

⁹⁴ The word "*qawa'id*" = "*قواعد*", based on "*قعد*" = sat, and so sitters, as if to say "*she retirees!*" Thus, "*qawa'id*," meaning: those women who are "sitters" because they are in their menopausal age!

⁹⁵ See the *Lexicon* attached to this *Translation* for the meaning of the word "*جناح*" figuratively taken to symbolize the inclination to sin or the *sin* itself! So, no "*جناح*" = no sin!

⁹⁶ The word "*حرج*" = "*أضيق الضيق*," see "*اللسان*," e.g.: if you were to get *two identical sheets of papers* and put them congruently against one another the space between them is called "*حرج*," that is there is practically nothing narrower than that space between the two sheets of paper! Also, "*حرج*" could mean "*sin*!"

⁹⁷ See footnote 3793 above regarding "*جناح*!"

⁹⁸ The word "*تسلم*" in "*تسلموا*" is a present tense of "*السلام*" = "*peace*," for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English! So, short of transliteration, which should be avoided if possible, the next best case is to "*coin*" best approximate an expression, such as "*offer-peace*," as we did in this case!

⁹⁹ The word "*greeting*" = "*تحية*" is a feminine gender in Arabic so the references to it are too feminized! So "[she-blessed]" and "[she-good]" are stated as above!

¹⁰⁰ For the word "*شان*" I did not like to use the word "*affair*" because of its implication/denotation!

you^g of them; and *ista'ghfer*¹⁰¹ (*let-seeK forgiveness [you^s] from*) Allah for them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

شَانِهِمْ فَأَذْنِ لِمَنْ شِئْتَ مِنْهُمْ
وَاسْتَغْفِرْهُمْ اللَّهُ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٣٦﴾

63. Let-not make you^z the Messenger's invocation among you^z like invocation (*of*) some (*of*) you^z (*to/ of*) some; *qad*¹⁰² (*iteratively and affirmatively*) knows Allah whom^r *yatasallalona* (*they^z secretly withdran*) of you^b *lewathan* (*elusively*); so *le'yather* (*let-take-caution*) who^r dissent they^z *a'n* (*regarding*) his command to betide^w *themaftetna'ton* (*trial/ affliction/ tumult*)^w or betides^x them a painful torment.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ
لِوَإِذَا فليحذر الذين يخالفون
عن أمره أن تصيبهم فتنة أو
يصيبهم عذاب أليم ﴿٣٧﴾

64. Lo! Verily for Allah what (*are*) in the Heavens^w and the Earth^w; *qad*¹⁰³ (*iteratively and affirmatively*) knows [He] what you^f (*are*) on it^x (*of adherence or not to His commands*); and day (*to be*) returned they^z to Him then *youna'bbe'o* ([He] *inform by piece-of-significant-and-availing-news*) them by what they^z worked; and Allah by everything (*is*) Omniscient.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمُ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٨﴾

¹⁰¹ The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[you] seek forgiveness!" So in this case: [you] seek Allah's forgiveness!

¹⁰² The particle "Qad" preceding a future tense means: للتوكيد و التأكيد = for "affirmatively and iteratively!" See المعني!

¹⁰³ Ibid!